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**METHODIST**



**STUDENT DAY**

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SPECIAL DEPARTMENTS

# CHRISTIAN EDUCATION MAGAZINE

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## Plowing Back

**P**LOWING back," a term much used in business and industry today, is of agricultural origin. The farmer who wants his fields to produce the greatest possible quantity of corn or cotton or small grain, and who is also anxious that his crops measure up to high standards of excellence, often finds it advisable to plow back into his fields some enriching and soil building elements. This plowing back process often consists merely of returning to the soil certain plants, as for example, pea vines, which have been only recently grown in that same soil.

This is a parable of the opportunity and responsibility brought to us by Methodist Student Day. With its offering for the support of the student loan and scholarship program of The Methodist Church, this occasion bids us to plow back into the service of society and of Church, some of today's resources in order that tomorrow's production of Christian leaders may be held up to necessary standards of both quantity and quality.

MSD, for example, offers to many of us an unexcelled opportunity to plow back into the Christian education of young people some of the funds we have been able to earn as a result of our own educational backgrounds.

**W**E also need to plow back into the channels of society at least a token gift suggestive of our appreciation of the social structure and the culture in which we have been permitted to live and move. A contribution through the Methodist Student Day offering, by helping to train well-balanced and capable leaders, may well help to stabilize the general pattern of living which we have enjoyed, and to perpetuate it for the benefit of our children.

And with no thought of self interest we should plow back into the program of the Church a generous MSD gift to help give the world in future years more and better leadership of high educational attainments and of noble principles and Christian ideals. It is through better leadership on every level that we will build a better world.

Plow back today for a bigger and better yield tomorrow. B. M. M.



# Verdict of History

By RICHARD HARWOOD

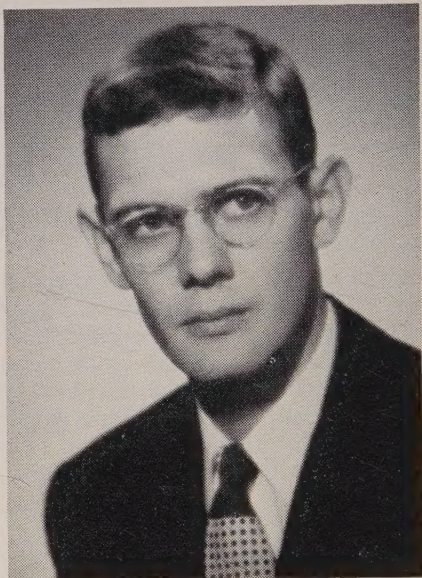
*Senior, Vanderbilt University and recently elected a Fulbright  
Exchange student to Europe*

WHEN The Methodist Church launched its National Scholarship program in 1945 the world had just written finis to the most disastrous war in its history. The periodic madness was done for a time; how long, no one knew. Ahead lay the almost insuperable task of rebuilding; rebuilding cities and whole nations, rebuilding a world's shattered faith. It was this latter task that Christian leaders in all nations set themselves to do.

Methodism assumed its responsibilities in the work at hand, but went further than this, exploring new fields for service. The Church had long been aware that without future leaders, properly trained and intellectually equipped, its present efforts would be little more than temporizing in the scope of history. More than three-quarters of a century earlier it had established a Student Loan Fund which, through the years, had made available nearly \$10,000,000 to approximately 70,000 Methodist students. To further bolster its reservoir of leaders for the critical years ahead, it established in 1944 the National Methodist Scholarships, a visionary step, which few doubted would reap rich future rewards.

The Church's investment in education was already enormous. The new program, it well knew, would not increase its capital stock in buildings and land but in something of inestimably greater value—human talents.

Results of the first year's program were gratifying. Methodists throughout the nation provided in the 1945 Student Day offering



Richard Harwood

enough funds to permit an appropriation of \$72,000 for 288 National Scholarships. The remainder of the offering went to the 83 year-old Student Loan Fund, whose work was as vital as ever before.

In 1946 the scholarship appropriation soared to above \$115,000 and there was a 50 per cent increase in the number of scholarships awarded—422 for the year. The following twelve months saw continued growth. The 1947 Scholarship Fund reached \$159,000 and 518 awards were made possible.

By this time the pressing need for the scholarship program was apparent. It was widely accepted and approved by educators, religious leaders and lay people the nation over. What had been begun as an

experimental venture was now a living, integral part of the Church's great work. 1948 saw contributions to scholarships of more than \$160,000 and 540 students could give eloquent testimony to the soundness of the investment.

In four swiftly-moving years an idea had become a reality which could be measured, inadequately of course, by more than half a million dollars in educational investment and *one thousand seven hundred and sixty-eight* years of fruitful study compiled in leading Methodist colleges and universities throughout the nation. Future returns to mankind cannot be calculated, but who would question that they will more than justify the expenditure?

AS the 1949 Student Day approaches, it is time to take stock. Some persons possibly wonder if the results of the past few years indicate continued need for Church-provided scholarships. With increasing numbers of scholarships being offered by industry and educational foundations, as well as increased federal and state aid to education, is a continuation of the program necessary?

The answer is this: National Methodist Scholarships are needed now more than ever and an increasing number of them. The reasons are not difficult to grasp.

While it is true that new sources of aid to education have appeared in recent years, at the same time demand for this aid has increased at a greater rate. College enrollments today are the largest in history, and the United States Department of Education, along with the nation's educators, has predicted that the years just ahead will produce even greater increases.

The higher education movement is in full swing and there are few

who believe any longer that it is a wartime phenomenon that will pass when the veteran has become a rare sight in the college classroom. The peak of the enrollment of veterans has passed. Yet overall college attendance continues to climb.

Secondly, the cost of education, and particularly higher education, has risen tremendously in the post-war period. Tuition charges have been forced up in the inflationary swell, and many previously adequate scholarship grants—provided from endowment funds with stationary incomes—no longer cover these charges. The \$400 grant which National Methodist Scholarships provide takes these increased costs into consideration and will cover basic charges at nearly all Methodist colleges, a consideration that is of extreme importance to Methodist young people, the majority of whom come from low and moderate income families.

Finally, we must not be deceived by figures, which, at surface inspection, indicate a more favorable condition than actually exists. Despite record numbers of young men and women receiving college training today, more than 80 per cent of the nation's youth, at present reckonings, will have to be satisfied with a high-school diploma, at best. There is a long, uphill way to go before the United States achieves an educational Utopia and there is, at present, absolutely no justification for concluding that "We have enough scholarships already, so why bother."

Opportunities of higher education have not been broad enough in this or in any country at any time in the world's history, and there has never been a period in that long record more needful of the influence of trained, intellectually mature men



and women than our own confused, "dark age."

THAT Methodist young people who have participated in the National Scholarship program are the kind of young people worthy of this aid has been amply demonstrated time and time again. Educators in colleges and universities throughout the land paint their achievements in enthusiastic terms. Their records as students and as Christian leaders have been an inspiration to their classmates and associates in more than 100 participating schools.

These young people are entering a world shackled with problems whose complexity and scope defy

conception. To send them out immature and uncertain is a course completely lacking of wisdom.

The case for higher education has long been established and need not be made again here. However, a recent address by a distinguished Oxford University theologian and teacher, produced the following observation which we might consider. "To know one's age and nothing else is useless. We must be able to criticize and judge it . . . otherwise we risk being captives of our own day and slaves to its attendant delusions."

And in this age, where delusions beset our young people from every side, such an alternative would be disastrous.



The cast of the 1948 Methodist Student Day program, "Our Father's World," presented at the Trinity Methodist Church, Oil City, Pa. Miss Vera Smith (seated, right center), who directed the play, is a National Methodist Scholarship holder now attending Brothers College, Drew University, Madison, N. J.



# Miss Candidate, Class of '53\*

By W. E. RHODES

*Pastor, The Methodist Church, Niantic, Connecticut*

BARBARA is "broke." "Broke," also, is Barbara's family. But Barbara is a high school senior. Next year at this time she hopes to be finishing her freshman year in college. No doubt, she will, too—for she is an enterprising and determined young woman. One way or another in this land of freedom young people can go to *some* college if they persevere.

Barbara is more than a hard-working, ambitious girl, however. She is a Christian. She has hammered out a faith that is courageous, radiant and enlightened. She knows she ought to attend a Christian college. She wants her religious understanding and her Christly dedication to develop apace with her other talents. But there is no money.

## Dim Outlook

The mother of this young lady is trying single-handedly to bring up ten children. Barbara is the next eldest. True, she is saving what little she can. At the same time, though, she uses some of her earnings to provide piano lessons for the younger brothers and sisters. College looks dim and far away whenever this girl comes away from her hopes and dreams to glance down at her little green bank book.

Particularly do her church's colleges look all too distant. It costs more to go to a Christian college. Tuition is higher than in state-supported schools. Yet she knows that the Christian college, especially one such as our better Methodist schools, is far superior to the great "fact factories" where she as an individual would be little more than



W. E. Rhodes

a name and a number. With its intimate fellowship and its religious emphases the denominational school is the place for Barbara.

Alone Barbara has spark-plugged a sagging local Methodist Youth Fellowship. Her small church somehow found sixty dollars to send her to the Cleveland Conference in 1947. Enthusiastically she has attended her Annual Conference's young people's camp and has come away with honors as well as conference responsibilities. No doubt about it, Barbara is "tops."

This year she urgently wants to go to college. Will her going mark the end of a Christian career or the beginning? If she attends a carefully selected Christian college, probably this will be only the beginning.

\* A true case.

But the alternative does not inspire that kind of confidence. While the young people who attend the state schools or other non-church-related schools have some wonderful opportunities, some anxiety on the part of the pastor or the prayerful parent is justified when the campus religious activities are critically assayed. Too frequently, there are no religious activities: a religious life program is too much of a "hot potato" for many non-church institutions. It makes a tremendous difference in the Christian growth of the Barbaras, Jims, Jo Anns and Wilburs when they choose a school where the faculty and administration sponsor the student religious program.

### She Looks to Her Church

**W**HAT decides whether Barbara will be in the class of '53 at State College or at a Methodist college? The only possible way that this young lady can attend one of our schools is by the help of the National Methodist Scholarships and the Methodist Student Loan Fund. As a young Methodist with high rank in her classes, she may with some reason aspire to consideration when the National Methodist Scholarship appointments are made, and she may count with assurance on a Methodist student loan when she comes to the point of actually needing it.

Next year five hundred or more Barbaras, Thelmas, Richards, and J. Wadsworth Q's will be in Methodist institutions through the aid of National Methodist Scholarships.

Otherwise, many of them would be forced to choose other types of institutions.

By your gifts on Methodist Student Day—the second Sunday of June every year—you are helping Barbara and her deserving classmates to attend some of our Methodist colleges. But you do more than that. By your gifts you nourish the Body of Christ—the Church. Through your offerings on Methodist Student Day you actually recruit members for the company of enlightened, well-prepared and wholly dedicated disciples of Jesus Christ.

Christ's Church, your Church, my Church, Barbara's Church, the future's Church—this Church needs Barbara. And it needs the best kind of Barbara that she, you and I, many of her other friends, and Christ himself, are able together to fashion. Through our combined efforts this girl in 1953 can be coming away from a Christian college with her diploma handily stuffed down into her travelling bag.

### Team Work Called For

**S**HE is doing her part. She has ably earned her interest and assistance. She is clean-cut and attractive. She is diplomatic as well as competent in leadership. She studies hard. She has dreams, hopes and high ambition. To unselfish service she is dedicated. Beyond all her abilities and efforts, Barbara is a genuine Christian.

Now her pastor will do his part. He will interview those who might  
(Continued on page 14)

### SOME INTERESTING STATISTICS

Number of scholarships granted for 1948-49—537.

Number of scholarships granted since 1945—1,248.

Number of loans granted for 1948-49—962.

Number of recipients since beginning of the loan fund—70,000.

Number of recipients of loans since 1939—19,422.



# Looking Ahead With the Executive Secretary

By JOHN O. GROSS

*Executive Secretary, Division of Educational Institutions.*



John O. Gross

THE major aims for the Division of Educational Institutions are stated in Paragraph 1351 of the 1948 *Discipline*: "to develop a Methodist educational plan and purpose in which the educational institutions of the church shall be definitely related to the church and the church assume adequate obligation for their financial support; to foster within the institutions maintenance of the highest educational standards; and to create an atmosphere conducive to the development of a Christian philosophy of life, a Christian standard of conduct, and membership in Christ's holy Church . . . to promote the religious training and activities of students at educational institutions of The Methodist Church and of Methodist students at tax-supported and other institutions not related to The Methodist Church." In addition to the foregoing there are several items which the church deems important for this Division to emphasize in its work.

## Outlook Bright

The church's concern about the welfare of its higher educational work is on the increase. Its growing financial support for the schools and colleges and Wesley Foundations reflects this. The sentiment for the strengthening of all its educational work was crystallized sufficiently to prompt the General and Jurisdictional Conferences specifically to urge the annual conferences, during this quadrennium, to co-operate with the schools in their efforts to obtain adequate support for current operation and maintenance, and give assistance to them in their programs for plant and capital funds.

The goal for financial aid for current operation was placed at a sum equivalent to 50c per capita. This figure, while apparently insignificant, will furnish sinews for our educational work unlike any known for many years. If provided, it will mark the difference in many schools between mediocrity and excellency. It will help in securing and holding competent teachers and will provide the schools with needed funds with which to help deserving young people in their educational work. In brief, it is the church's chance to do something more in its educational work than it has done in the past.

Here the contrast between the church's request for 50c per member and the amount paid per capita for the support of public institutions of higher learning should be noted. Through the regular levies the various states collect from \$5.00



to 75c per capita for the current operation of their institutions of higher learning. The average approximates \$3.00 per capita, or about six times what the church now asks. And if Methodists should compare their educational expenditures with those of another denomination which has accelerated its already highly developed program of higher education, they would find that the ideal of 50c per member is not high in comparison and not as high as necessary for this important area of service.

It is important for our educational institutions to have to look to the church for assistance in their operation. While permanent funds are essential, often these funds carry in themselves the "seed of the moral fall of the institution." Institutions

are most effective when they are susceptible to public opinion. Increasingly it becomes evident that church support depends upon church approval. The lack of support, we recognize, is frequently the result not of failure of our institutions to do consistent work but to poor public relations. However, the fact remains that assurance for the success of the movement to increase support from the church, depends upon the church being convinced that its schools "stand deliberately for something in the field of religion and the practices that religion demands."

#### Wesley Foundations Also

**A** LONG with the responsibilities carried by the church in higher  
(Continued on page 16)



National Methodist Scholarship holders, Hendrix College (Conway, Arkansas), 1948-'49.

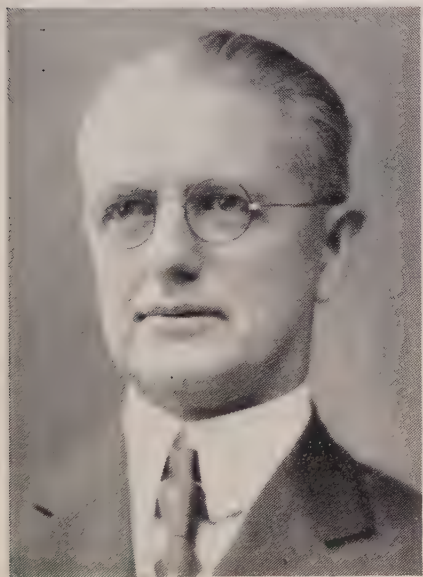


# Relation of the Local Church to Institutions of Higher Learning\*

By LESTER S. IVINS

*Lay Leader, Ohio Conference*

(EDITOR'S NOTE: This study was made because the leaders of some of the Protestant denominations have become concerned about the relationship between their own colleges and the churches that represent the denomination. This concern has been manifested at a number of national meetings where the leaders of the Protestant colleges have been present. A desire was expressed to have a study made to see what the college could do to help the church and what the church could do to help the college. The Methodist Church was thought of because it is one denomination among the Protestant group that is organized on a national basis. Dr. Ivins was requested to make this study since he has made other studies for the Methodist denomination.)



Lester S. Ivins

THE writer was asked by some leaders of the Methodist denomination to make a national study on the subject, "The Relation of the Local Church to the Institutions of Higher Learning—The Church-Related Colleges."

Plans were made to interview certain leaders of the denomination. These leaders assisted in deciding

the groups to contact and the outline of the study. The conclusion reached was to try to discover: (a) "How the local church can help the college"; (b) "How the college can assist the local church"; and (c) "What can be done to improve the relationship between the college and the local churches."

## The Inquiry

Extensive interviews with leaders of the denomination resulted in the preparation of a check list of five ways the local church could help the college to be a part of "Section A" and five ways the college could assist the local church to be a part of "Section B."

This check list of five ways in which each could assist the other was to be incorporated in the questionnaire to be sent out and each person receiving the questionnaire was asked to add five other ways each could assist the other and to rate in their rank order each of the ten ways suggested.

No check list was provided for "Section C" but each person was to list three endeavors in their rank order that could be undertaken to improve the relationship between the college and the local churches.

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The study was to be confined to the Methodist denomination, in the six jurisdictions of The Methodist Church. This includes all forty-eight states and certain other possessions of the United States.

Eleven hundred and fifty questionnaires were sent into the six jurisdictions to eleven hundred and fifty different individuals. The questionnaires were sent to laymen and ministers of small churches as well as large churches, to officers of the Women's Society of Christian Service, presidents of the Methodist colleges, and to a limited number of bishops, editors of church publications, district superintendents, officers of the general boards of the church, general secretaries, and other officers of the denomination. Many of these persons, receiving the questionnaire, were elected to the 1948 General Conference or Jurisdictional Conference.

One thousand and twelve different persons answered and returned the questionnaire. This is a return of 88 per cent which is the best return the author has received in any of the eight different studies conducted for the Methodist denomination. This return reflects the general interest in the subject.

### The Questionnaire Answers

*Section A:* How the local church can assist the college. The ways suggested are listed in order as they were ranked. No plan is included that was not suggested by ten per cent or more of those persons who returned the questionnaire.

1. See that prospective college students visit the college.
2. Place the college in the church budget each year.
3. Invite college representatives to speak at the church for the college.

4. Observe college day in the church and take an offering for the college.
5. Suggest to well-to-do people to remember the college in their will.
6. Local churches can provide scholarships or loans of money to worthy high school seniors who desire to attend college.
7. Local churches can show motion pictures of activities at Methodist colleges.
8. The local church can provide a guidance officer to give advice concerning the advantages of attending a Methodist college.
9. Local church through the committee on education can display college catalogues, records of former students who attended Methodist colleges, folders showing campus views and other information of interest to prospective college students.
10. Organize a college club in the local church. This club to be composed of high school students who attend church. Laymen of the church can take club members on visits to Methodist colleges on "High School Day" at the college.

*Section B:* How the college can assist the local church. The ways suggested are listed in order as they were ranked. No plan is included that was not suggested by ten per cent or more of those persons who returned the questionnaire.

1. Invite youth groups to hold conferences at the college.
2. Provide speakers for local churches upon request from the churches.
3. Conduct summer conferences of ministers at the college.



4. Send to the churches upon their request musical, debating, and other groups of young people.
5. Have college teachers take charge of week-day religious education classes in nearby churches.
6. Colleges can provide short courses, extension classes, and correspondence courses for the training of local church leaders.
7. College representatives, when requested to do so, can advise local church leaders on new methods of conducting church activities.
8. The college administration can invite local church officers to make use of college facilities for holding district and conference institutes.
9. The college can assist the local church indirectly by greater participation on the programs of district and annual conferences.
10. The Methodist Information Bureau at the college can mail to the officers in local churches reports on new developments worked out at the college for making church programs more efficient.

*Section C:* What can be done to improve the relationship between the college and the local churches. The suggestions listed below are rated in their rank order but no plan is included that was not suggested by at least five per cent of those persons who returned the questionnaire.

1. The college administration and faculty should become more familiar with the needs of the local churches.
2. Methodist church leaders should visit the colleges and

learn more about the program carried out on the campus.

3. Faculty members should be chosen by the college administration for their proven Christian experience as well as their educational qualifications.
4. The college should insist upon high educational, ethical, and moral standards upon the campus to gain the confidence of local church leaders.
5. Pastors in local churches should give church members more information about the colleges of the denomination.
6. Field men for the college should show prospective students what Methodist universities have that public tax-supported institutions, privately endowed non-sectarian colleges, or higher institutions of learning supported by denominations other than Methodist, do not have.
7. Enlist Methodist members to give funds annually to the Methodist college budget.
8. Have more college programs of music, dramatics, and the like in local churches.
9. Select high-type persons for president and administrative officers at the college.
10. More detailed information should be provided by the college on the use that is to be made of money solicited in fund drives made in the local churches.
11. Publish the accomplishments of the students in college in the local church bulletin and local newspaper.
12. There should be a better type of publicity for the Methodist colleges in most

- annual conferences of The Methodist Church.
13. Methodist colleges fail to appeal to some Methodist church members when the colleges advertise they are non-sectarian.
  14. The local church members should do everything possible to encourage the best type of high school students to enter college.
  15. The directors of college chapel programs should be more generous in inviting local pastors to speak at chapel services.
  16. College bulletins and papers should be mailed to prospective college students in the local church.
  17. The college recruiting committee should be given more access to prospective college students among the church members.

Note: A copy of the questionnaire used in this study may be obtained by sending the author a self-addressed stamped envelope and twenty-five cents in stamps or coin to cover a part of the cost of printing. Send requests to 710 North Clinton Street, Defiance, Ohio.

*(Continued from page 8)*

sponsor her. He will write letters, make long-distance telephone calls. He will try to give good counsel and constant encouragement.

The college will do its part. It will employ Christian professors of high competence. It will encourage and conduct a Christian activities and education program. The school will even try to find a position where Barbara may earn her board or her room.

The Board of Education will do its part. To as many worthy Bar-



Shown in the laboratory at American University, Washington, D.C., is Leroy Krider (right, standing) and Dr. Thomas J. Cobbe, Associate Professor of Biology. Leroy, whose major is biology, has been a National Methodist Scholarship holder for three years.

baras as possible, scholarships and loans will be granted. The workers at Nashville will use good judgment as well as good will. Yet we should remember—that the funds appear by no feat of magic: the board secretaries can grant gifts and loans only from what we provide them on Methodist Student Day.

The rest, therefore, is up to us. On Student Sunday, June 12, we can do our part. We can, and we should, give generously on that day. The everliving Church of Jesus Christ depends upon its many Barbaras. Many Barbaras next year depend upon us.

Whatever else it may be, education must be a cooperative effort in which the pupil has a real part, or education will be nothing more than an accumulation of knowledge. —*Miami Herald.*



# Here Comes the "Prof"!

By M. B. MILLER

*President, Central College, McPherson, Kansas*

HERE comes the Prof! A man of many parts. A terror alike to non-workers and to workers of iniquity, and yet a man held in warm affection and deep respect by the rank and file of students in the Christian college.

In many respects he is typical of a cross section of the people of the United States. He may have been born to educational privilege—a native of the ivory tower—or he may have been born to arduous toil with a mind and spirit overbuilt for any temporal pursuit.

He may be every inch the well-groomed professional man, or he may be incurably ordinary in appearance with an irreducible amount of hayseed in his hair. He may be punctilious, hard driving and efficient, or he may have a fine appreciation for the pale radiance of the moon which makes him seem a little odd in this practical world.

He may order his family life after the pattern of the ancient patriarchs, or he may spend his life executing the orders of his "commander in chief" without ever knowing that he is "hen-pecked." He is loved by his students partly because of the happy combination of eccentricities that make him intensely human and material for a story that improves with the telling.

Here comes the Prof—a man who is deeply respected by his students. He has the finest preparation yet he wears his parchments lightly enough to preserve a saving sense of humor. He is more impressed with the grandeur of the edifice he is building than with the excellence of the precision tools he uses. There is a quiet dignity about his life, a sym-

metry, wholeness and beauty that leaves his students no alternative to respect.

He has chosen his life goals with deliberation, frequently after careful examination of the "treasures of Egypt." He doesn't belittle or ridicule the pomp and power of a civilization whose genius lies in the skillful manipulation of things. He merely consigns it to its proper place. His life seems to demonstrate an unworried confidence that in reality "the things that are seen are temporal, while the things that are not seen are eternal." He doesn't argue the point overly much—he just lives his life in abandoned devotion to the unseen and eternal.

He is not much of a theologian. Many of his students can split a theological hair with more discrimi-



M. B. Miller

nation than he. Somewhere he has grasped one idea so thoroughly that the idea now embraces him. He knows that on the cross Jesus opened a new and living way to God—that life and immortality are found in the way of the cross and nowhere else.

The professional men with whom he studied at the university do not share this conception and they occasionally try to entice him to a larger field of service where he may serve himself to better advantage. The cross is heavy and he listens with care to their arguments. Beyond their voices, however, he hears again the Voice of Him "who for the joy that was set before Him endured the cross."

He knows in his heart that he is not worthy of such excellent company in crossbearing, and his heart rejoices. In the beauty of the fellowship with Him who "is set down at the right hand of the Father" he gives himself again in self-forgetful service to the youth of the Church.

I love great preaching. Some of the greatest I have ever heard has been the silent testimony of great teachers who have forgotten themselves in remembering God and others.

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Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.—*George Washington's Farewell Address.*

(Continued from page 10)

education is its student work in the tax-supported and private schools. The Methodist Church was among the first to recognize its obligations to students in non-Methodist schools. It has 160 Wesley Foundations and cares for hundreds of other students in centers where there are no established Foundations.

It is not enough to say that the church wants to provide wholesome church life to the youth away from home. In these centers it must take the initiative also to reach the nominal or indifferent students. Particularly should it seek to enlist for Christ and the church the vital campus leaders, many of whom will in the future occupy places of importance.

If the church should take the challenge of higher education carelessly it will find itself laboring against obstacles placed before it by leaders who are indifferent to its work and aims. It must recall with the first leaders in America that an educated leadership, friendly to the Christian way of life, is necessary for the church's effectiveness. This sort of leadership still flows into life through the ministry of the church in its various endeavors in higher education.

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It must be obvious that if a college or university is to continue to bear the designation "Christian" it must seek to deserve that title. It should also be clear that if it is really to seek to deserve that title it must make the Christian faith central in every phase of its life.—*Kenneth Scott Latourette, Professor of Missions and Oriental History, Yale University.*



# Effectiveness in Teaching Religion

By ALBION ROY KING

*Professor of Religion and Ethics and Dean of Men, Cornell College,  
Mt. Vernon, Iowa*

(Excerpts from a paper presented to the Commission of Teachers of Religion, Grand Rapids 1947 meeting, Methodist Conference on Christian Education.—Editor.)

**A**N effective teacher of religion in a liberal arts college should have, among other qualities, competence without egotism, humility without uncertainty, and conviction without arrogance.

Scholarship is the word we commonly use for academic competence. The teacher must have technical mastery within his field of specialization. For the teacher of religion that means competence within the literature and ideology of the Christian tradition. This may usually be indicated by graduate degrees and academic record and these are usually considered in making an estimate

of the new applicant for a teaching position. Piety, no matter how sincere, is not enough. Glibness of speech is helpful, but it may be a handicap because it may so easily become a cover for incompetence.

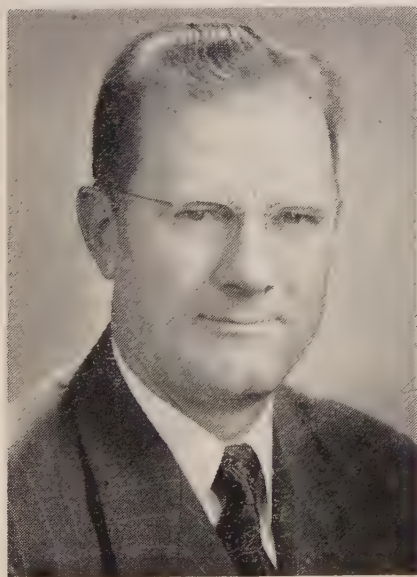
And the scholarship of the teacher of religion should also be in breadth. This is no job for the narrow specialist—for one who prides himself on his ignorance in other fields. It is not for one whose preoccupation with his field makes him in the least indifferent to the other curricular interests.

The department of religion and philosophy has another function in the college. It is a sort of gad-fly function in the faculty as a whole. Incumbents here must see to it that Christianity is given an important and influential place in the life of the college—its policies, its curriculum, and its relationships and practices. This requires both competence and breadth of interest.

## Humility and Security

I doubt if I have ever known a real egotist among college teachers, but I have known many who were so branded by colleagues. Mostly, I believe, their trouble was not an overabundance of egotism but a lack of humility.

Perhaps American scholars would profit from the sort of discipline practiced by Chinese scholars of the old school, who always preface the most profound statement of wisdom by a confession of ignorance. But the thing we are talking about is more subtle than the form of words. It is the basic inner attitude occasioned by embarrassment when one is caught in the predicament.



Albion Roy King

Several typical patterns will indicate the fault.

There is the person in a dialectic situation, for example, who, while another is making his statement, is not listening but cogitating something to say next which will bolster his side of the argument.

Then there is the philosopher profundo who sits quietly while a discussion wages about his head until the climactic opening is presented, and then with all eyes turned in his direction he brings forth an oracular deliverance which closes the argument.

Psychologically, all these indications of a lack of humility stem from a feeling of insecurity. Only a secure person can be even partially humble—the old ego is powerful and it fights when it is threatened.

A sense of security in a college teaching job is achieved from two directions, an outer condition and an inner resource. To create the outer situation conducive to it is the major task of the college administration. Picking good teacher prospects is important, but, given these, it is even more important and difficult to create an atmosphere where security can develop.

Perhaps there are evils in academic tenure, but over twenty years of teaching would lead me to opine that all the qualities which one might name as opposite to humility flourish best in the insecurity of those faculties where there is no tenure.

### Inner Sources of Security

Then there are inner sources for the development of security. At the moment I can think of four of these. Faith, grounded in a vital religious experience, or a sense of God—whatever term one may like to apply to it—is probably the first and most

important. It is the basis for all poise.

Reason, or a confident skill in using logical procedures of investigation and discourse, is second. It is easy to ridicule the Ph.D. as a prerequisite to wisdom, but there is one rather indispensable thing which may (notice I say *may*) accrue to the person who has earned that degree in the typical American university. It means that the doctor has thought at least one problem fairly well through, and this has great value in creating a sense of security.

Another resource for the sense of security, and an indispensable one, is the resolution, to some extent at least, of moral conflicts. Nothing will so surely undercut self-confidence as a bad conscience. And finally, as an inner resource, I should name the attachment of the teacher to some social and cooperative project, such as a family enterprise, a church, political party, or business, so long as one is reasonably successful in it. This makes one's endeavor in building a home, raising a family, or participating in a community enterprise very important in establishing his effectiveness in the classroom.

### Conviction without Arrogance

A notable symposium on the aims of Bible teaching was presented at the Mid-West section of the National Association of Biblical Instructors in January, 1946, and published in *The Journal of Bible and Religion* for May of that year. I want to endorse one sentiment of the conservative member of that panel, Professor Wilbur M. Smith of Moody Bible Institute. He said, "When I teach I want my pupils to come away from the class believing something," and he meant that he wanted them to believe as he





Aproximately thirty candidates for Christian life service at Cornell of Iowa, Mt. Vernon, are entertained by Dr. Albion R. King, dean of men, and Mrs. King in the backyard of their Mt. Vernon home. Dean King is the gentleman in the cook's cap in the back row. At the extreme left and right, respectively, of the second row are Rev. Chester W. Quimby, visiting professor of religion at Cornell, and Mrs. Quimby.

believed. I have a notion that the effective teacher of religion, no matter how fair he may be to all other points of view, will expound his conception of the truth with conviction, but it must be tempered thoroughly with the humility of which we are speaking. That will then make genuine tolerance possible.

This will make it possible for the teacher to realize that logical eggs are seldom hatched the day they are fertilized, and thus he can maintain the poise so necessary in relation to the skepticism of the current campus, even to treat with

genuine kindness and liberality the typical college atheist. And what is more difficult, such a combination of qualities might even enable us, who grow old in the academic community, to adopt the principle of John the Baptist toward our younger colleagues, "He must increase, but I must decrease."

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Mere intelligence is not enough. Enlightenment must be accompanied by that moral power which is the product of the home and of religion.  
—*Calvin Coolidge.*



# BOOK *Browsings*

BY JOHN O. GROSS

Three books on Biblical literature of more than passing interest were published this spring. *THE PSALMS* by Professor Elmer A. Leslie (Abingdon-Cokesbury) is the fruit of many years of study. Dr. Leslie uses his own translations throughout the book. *THE MEANING OF CHRIST FOR PAUL* by Elias Andrews (Abingdon-Cokesbury) probes the source of Paul's theology. It is not based upon speculation but personal religious experience. The author sets forth the beliefs of the early church and shows how they, through Paul, have permanently influenced the direction of Christian thinking.

To a long list of books, Professor Ernest F. Scott adds another, *THE PURPOSE OF THE GOSPEL* (Scribner's). The book forcefully answers the query, "Why were the gospels written?" It answers in light of the needs of the early church at the beginning of its world-wide work. It is an invaluable contribution to the study of the four gospels.

*HARVARD YARD IN THE GOLDEN AGE* (Current Books, Inc.) by Rollo Walter Brown shows Harvard in the day "when ideas were more important than things." Twelve great teachers and educators who more or less dominated the Harvard yard at the turn of the century are pictured as the author personally saw and knew them. The portraits are intimate and friendly and on the whole they make one long for revival of the personal qualities in education.

Henry Knox Sherrill, the Bishop of Massachusetts and the presiding

Bishop of the Episcopal Church, was the Lyman Beecher Lecturer at Yale in April, 1948, and *THE CHURCH'S MINISTRY IN OUR TIME* (Scribner's) contains the six lectures. The task of the church is measured against the present state of the world and its weaknesses frankly acknowledged. But over against the difficulties the minister may place the eternal message of God as the one possible and effective panacea.

*COLLEGE READING AND RELIGION* (Yale University Press) is a report of college reading materials with the purpose of discovering the extent these materials present religion. This book furnishes a clue in ascertaining the general situation of religion in American colleges. Indirectly it will also be an aid in helping institutions study the relationship of their whole curriculum to religious idealism.

*PUBLIC RELATIONS IN COLLEGES FOR WOMEN* (Mid-West Publishing Co., Jacksonville, Ill.) by Harold E. Gibson, director of public relations at MacMurray College, is a comprehensive study of the whole range of collegiate public relations. While it will be of inestimable value to the administrators and public relations officers in women's colleges, it will also prove helpful to all interested in sound public relations policies.

*JESUS AND THE DISINHERITED* (Abingdon-Cokesbury) by Howard Thurman has a special message for all who are baffled by racial discriminations. The author, who personally knows the hurts accruing



from discriminations, presents an irrefutable conclusion: All peoples will learn the art of living together as they believe and practice the simple teachings of Jesus.

**MYSTICISM AND RELIGION** by Dean W. R. Inge (University of Chicago Press) is a scholarly treatise of the subject by a profound thinker. This statement should not isolate the book from persons who should know about the place that mysticism has in our Christian faith. Paul, according to Dean Inge, is the founder of Christian mysticism and throughout the history of the church significant authority has been given to the inner light.

**YOU CAN CHANGE THE WORLD** (Longmans, Green & Co.) by James Keller, M.M., sets forth the Christopher approach on the making of a Christian world. It encourages the belief that a person can do something in his own sphere to release the spiritual power which will affect all of life. The author is a Roman Catholic priest and the leader of the Christopher movement.

### Valued Leader Passes

W. E. Hogan, 76, treasurer and business manager of the Board of Education of The Methodist Church for 34 years, died April 9 in Cincinnati at the home of a son, Walter Wayne Hogan. Funeral services and interment were in Conway, Arkansas.

Mr. Hogan was born September 28, 1872, near Batesville, Arkansas. He attended the public schools there, took his B.A. at Hendrix College in Conway, did graduate work at the University of Chicago, and received his Master of Art degree at George Peabody College in Nashville, Tennessee.



W. E. Hogan

He taught a few years in the public schools of Arkansas and served on the faculty of Hendrix College from 1900 to 1910, after which he came to Nashville to assume his duties as treasurer and business manager of the Board of Education of The Methodist Episcopal Church, South.

Mr. Hogan retained his position through the merging of the Church boards in 1930 and the consolidation of the northern, the southern and the Methodist Protestant divisions of the church in 1939 and 1940. He retired in 1944.

His associates through the years loved and respected him as a Christian gentleman, and a competent official. His sound judgment and his unfailing sympathy caused his counsel to be sought alike by leaders in the church and by the humblest workers in the board organization.

In his local church he served with honor in positions of responsibility, and always gave generously of his time and other resources to every church and community enterprise.

He is survived by his widow, the former Miss Mary Young; two sons, Walter Wayne Hogan of Cincinnati, and Edwin Young Hogan, of Logan, West Virginia; and a grandson.

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Every person enrolled at any time in the College of Puget Sound, Tacoma, Washington, is automatically a member of one of four groups called quadrants.

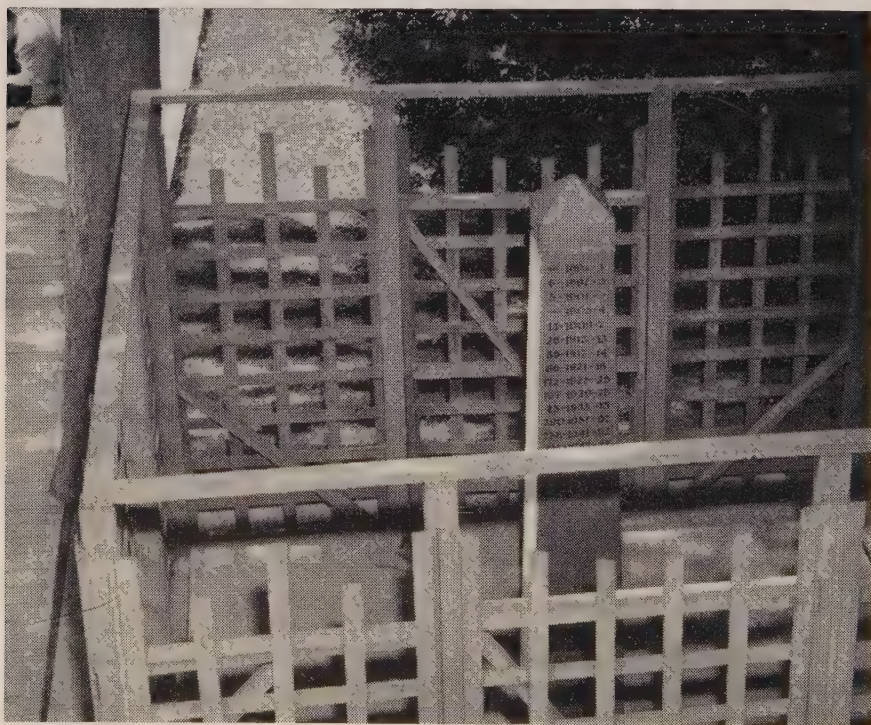
Symbol of the quadrants is the school's Color Post. Each quadrant, represented by a side of the post, is identified with some field of learning. The academic color of that field is the official color of the quadrant. The college is "dedicated to the promotion of Learning, Good Government, and the Christian Religion." The State of Washington, by law,

incorporated the college as an institution of higher learning. Quadrant I represents this first act—law or good government. Its color is purple.

The church proceeded to organize the institution. Therefore, the second quadrant represents religion. Its color is cardinal.

The college uses science and the scientific method to accomplish its task in education. Quadrant III represents science. Its color is yellow.

Quadrant IV represents learning, or liberal arts. Its color is white.



Within its lattice-work enclosure the color post at College of Puget Sound serves as the focal point for many of the school's most cherished traditions.



It is presumed that white contains all other colors in one brilliant blend.

Each side of the post is lettered with three columns. The first column marks the number of entering freshmen in each class, the second tells the year, and the third states the size of the class which graduates that year. The years are alternated on the four sides of the post so that each class belongs to one of the four quadrants in the Alumni Association. It was for the purpose of relating each class to the Alumni Association that Dr. Everest Buckley dedicated the Color Post in 1917.

Freshmen officially become members of the Associated Students of the College of Puget Sound when they pass through the gates of the Color Post at matriculation exercises. As seniors they march through the gates again to become members of the Alumni Association. Shaded by the tall firs behind the college's oldest building, Jones Hall, the Color Post stands—a record of every class graduated from the College of Puget Sound and a monument to those who have kept faith with the things they learned and the standards they set while there.

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### South Central College Men Meet

On February 28 presidents and other representatives of educational institutions in the South Central Jurisdiction, met at Oklahoma City University to discuss common interests and problems. The meeting had been authorized by the board of education of the South Central Jurisdiction. Fourteen persons were in attendance, ten colleges were represented.

Speakers were: Dr. John O. Gross, executive secretary of the

Division of Educational Institutions, Board of Education; Dr. Paul Wommeldorff, executive secretary of the South Central Jurisdictional Board of Education; Dr. Nelson P. Horn, president of Baker University, Baldwin, Kansas; Dr. Harold G. Cooke, president McMurry College, Abilene, Texas; and Dr. John L. Knight, president of Nebraska Wesleyan University. Topics discussed included; "How to cultivate the church in behalf of its educational institutions;" "How institutions might best serve the church;" "Using the executive secretaries of conference boards of education in cultivating good will toward the colleges;" and "The need for a re-study of college curriculum offerings in the field of religion."

Though no formal action was taken, the group seemed agreed on a number of findings of which the following are examples: though the church college is a minority institution, it must train leaders now even more extensively than it has done in the past; the National Methodist Scholarships constitute a strategic phase of Methodism's higher education program; church colleges are doing more than is generally realized along the line of conducting Institutes in church music, training laymen in church leadership, giving guidance to college students in the choice of vocations; conducting rural church seminars; and training supply pastors in special two or three day courses.

Oklahoma City University with a vast array of new buildings and other facilities, was host to the meeting.

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Methodist Student Day enjoys a notable record of service. It should be observed in every local church June 12, 1949.

# CAMPUS RELIGIOUS LIFE

## Methodist Student Movement

### Christian Citizenship Is Conference Theme

The theme of the Michigan Student Christian Convocation in April was "Student: Christian and Citizen." Dr. Reinhold Niebuhr gave the opening address. The Rev. G. Paul Musselman, chairman of the social action department of the Michigan Council of Churches and superintendent of the Detroit Episcopal City Mission, was resource man for the discussion, "The Church," centering around conflicts facing church workers, professional as well as laymen, in the implications of the church in the secular order.

The Rev. A. J. Muste, executive secretary of the Fellowship of Reconciliation, led a discussion on conscientious objection. Conflicts between secular and Christian patterns of marriage and family life were discussed by the Rt. Rev. Richard S. Emrich, Episcopal bishop of Michigan.

"Capitalism" was the topic for a discussion by Professor Werner A. Bohnstedt, of the department of history of civilization at Michigan State College. Conflicts arising from the patterns of living on college campuses were discussed by the Rev. George A. Collins, Baptist pastor at the University of Wisconsin. Military life was discussed by Robert H. Scott, former Army officer and present member of the department of police administration at Michigan State. Kermit Eby of the department of social science at the University of Chicago discussed la-

bor and industry. George Houser, co-secretary of the racial-industrial division of F.O.R., led the discussion on discrimination. Other topics for discussion included education, scientific research, and communism.

\* \* \*

The annual Church Conference of Social Work will be held in Cleveland June 11-16. Leaders in the field of social work, as well as leading churchmen, will be on the program. Church welfare workers, whether professional or lay, are to attend. Further details regarding the conference may be secured from the Rev. Dale Dargitz, 1272 Delaware Avenue, Buffalo, N. Y. Information regarding housing may be obtained from the Rev. Harold Williams, 1900 East 18th Street, Cleveland, Ohio.

\* \* \*

Religious Emphasis Week at the University of Washington began with a talk by the Rev. Dr. Bob Munger of Berkeley, California, on the opportunity and program for the week. "Man and His Comparative Religions" was the topic chosen by Reginald King, a member of the Bahai faith. Rabbi Saul Applebaum's address was on "The Place of Man in the Universe." Chaplain David R. Cochran of the university spoke on "Why Is Man?" "The Christian's Answer to Man's Predicament" was presented by Dr. Munger.

\* \* \*

R.U.R., Karel Capek's melodrama dealing with a social problem, was given as part of the Religious Emphasis program at Willamette College, Salem, Oregon, in February.



Dr. Edward P. Blair, professor of Bible at Garrett Biblical Institute, was speaker at the seventh annual M.S.M. conference for Illinois held in February at State Normal.

\* \* \*

Race Relations Sunday in February was observed with a foreign-student program at West Virginia University. Money derived from the observance was used for promotion of educational institutions for Negroes.

\* \* \*

The ecumenical movement in the U.S. was discussed by Dr. George Kelsey, associate executive secretary of the Federal Council of Churches in America, at a February meeting of the Hamline United Christian Fellowship, St. Paul, Minnesota.

\* \* \*

The Rev. Allen E. Claxton was speaker at the Protestant Rally at Boston University recently. The Rev. Mr. Claxton is pastor of Broadway Temple Methodist Church in New York City and is president of the Manhattan Protestant Council of Churches.

\* \* \*

"As I See Hinduism" was the subject for a discussion at the Wesley Foundation in Berkeley, California, by D. Bap Reddy, a Hindu.

\* \* \*

A series of programs on love was held during March at the Wesley Foundation of State Normal College, Illinois. Included was a drama, "Where Love Is," and panel discussions on "This Man and This Woman" and "The Family Lives Its Religion."

\* \* \*

Dr. D. Elton Trueblood was speaker at the University of Iowa Vespers in March, speaking on "Reformation in Our Time."

"You and Your Vocation" was the topic of a discussion at the University of Georgia, Athens, as part of the Vocational Conference in January. Also on the program was a devotional, "Operation J-3," and a talk on "Mission to Mankind."

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Speakers for Yale University's three-day religious conference in February were Lewis L. Strauss, of the Atomic Energy Commission; the Rt. Rev. Norman B. Nash, Protestant Episcopal Bishop of Massachusetts; and President George N. Shuster, of Hunter College, N. Y.

\* \* \*

Students from thirty-three campuses attended the Oklahoma M.S.M. conference at the University of Oklahoma in Norman. Dr. David Shipley of Garrett Biblical Institute, using the theme, "Man's Predicament and the Christian Answer," spoke on "The Imperative of Faith," "Inescapable Creativity," "The Lure and Restraint of Love," and "The Sovereign Community."

\* \* \*

The Iowa Methodist Student Movement held its spring conference at Newton, with Dr. John Tennant, pastor at DePauw University, as guest speaker.

\* \* \*

"The Methodist Church and Race Relations" was the topic for the forum discussion at Louisiana State University when the Rev. Frank Tucker, pastor of the Ingle-side Methodist Church in Baton Rouge, was leader.

\* \* \*

The Wesley Foundation at the University of West Virginia donated \$100 to the World Student Service Fund drive.

# CAMPUS NEWS

BROOXIE NELL PENTECOST

(Acting Editor)

## Morningside's \$1,000,000 Expansion Program Near Completion

During the last two years Morningside College (Sioux City, Iowa) has been achieving a million dollar expansion program. With the completion of the George M. Allee Gymnasium, probably in December, more than a million dollars will have been added to the physical plant of the college. This does not include more than \$100,000 additional that has been added to the permanent endowment of the college during the past two years.

Of the one million dollars needed for the expansion program, all with the exception of \$190,000 has been raised. All work so far completed, as well as the college itself, is free of indebtedness.

## Chaplain's Office Helps Students Secure Peace of Mind

In a program aimed toward more peace of mind for students in these troubled times, Boston University's office of the Chaplain now offers the University's 30,000 student body services in vocational and leadership training, personal and hospital visitation. Established last fall under the guidance of Chaplain Stanley H. Martin, the office serves the University family and unites the University's 35 religious groups which have a combined membership of more than 4000 students. All university student religious activities are coordinated in the Jewish, Catholic, Protestant and Interfaith councils.

Serving in an advisory capacity for religious groups, the office of the Chaplain includes a personnel of 18 churchmen, student theologians,

and group leaders of the Jewish, Roman Catholic, and United Protestant Ministry.

## Special Workshops and Clinics Planned

Final arrangements have been made for the 19 special workshops and clinics planned for the University of Denver summer quarter, June 20-August 26, Dean Lloyd Garrison announced recently.

The outstanding program will be the Workshop in Education which draws an overflow enrollment from 48 states. Other annual programs include the Writers' Workshop, Western Folklore Conference, Family Life Institute, Radio Clinic, Central City Art Studio and the Speech Center.

The Social Science Foundation is planning three outstanding programs on international relations with nationally recognized authorities as lecturers.

## Southwestern Plans Audio-Visual Workshop

The second Southwestern Audio-Visual Workshop is to be held on the campus at Southwestern University (Georgetown, Texas) this year, August 15-20, according to an announcement by President J. N. R. Score.

Introduced as a service feature for the first time last summer, the Workshop, which is sponsored jointly by the University and the Fair Foundation of Tyler, Texas, attracted church workers from the major denominations of the Southwest, and President Score stated that in a recent conference with Mr. R. W. Fair of the Fair Foundation,



it was decided to expand the facilities of the Workshop this year in an effort to serve the growing interest of church workers in Audio-Visual aids. The Workshop will be open to church workers of all denominations.

### Florida Southern Will Hold Special Summer School in Guatemala

For the fourth consecutive year Florida Southern College (Lake-land, Fla.) will hold a special summer school in Guatemala, it was announced recently by President

Ludd M. Spivey. The group, which will be under the direction of Ollie S. Bandy, head of the Spanish Department at the college, will leave by Pan-American clipper from Miami on July 3 and return August 5.

Cities in Guatemala to be visited will include Antigua, the ancient capital of Guatemala, Lake Atitlan, Tiquesate (banana plantation on the Pacific) and others. Professor Bandy has announced that six term hours credit in Spanish may be earned during the five weeks' tour.



An extra curricular activity that is giving future theologists practical training is the Methodist Youth Fellowship Teams, formed at the Boston University School of Theology to work with youth groups in churches in Boston. Miss Lorna Appleby and David Shaw (extreme right) are shown giving instructions in folk dancing at St. John's Methodist Church, Watertown, Massachusetts. Miss Appleby is a 1949 Methodist Scholarship holder and Mr. Shaw was awarded a scholarship at Southwestern University last year when he was a senior.

## A Mother Writes to Her Freshman Daughter

(Excerpt from a letter written after spring vacation)

This time last Sunday you were with us. I can hardly realize it. Wonder what you're doing today. I hope you went at least to *one* service. I don't want you to leave out the Church. You may not feel that you're missing much, but you *are* missing something. Besides our lives are made up pretty much of habits and that is one of the good ones you should have.

Aside from the spiritual benefits you may receive, there are many other advantages to be gained: It helps break the week and makes one feel that there is a new beginning after the Sabbath—almost like the dawn of a new day: It puts—and keeps—you in company and contact with the worth-while people—the responsible ones—in the community: It lets people know *where* you stand.

Don't get out of the habit while you are in college. It may mean more to you than you would ever dream now. I don't want you to be just one of these "Easter churchgoers." Anything you determine to put some of your time and *yourself* into, you will eventually become interested in. When you neglect the Church, you are neglecting yourself.

\* \* \*

## 1949 Institute of Higher Education to Present Outstanding Features

The sixth annual Institute of Higher Education, which is again jointly sponsored by Scarritt College and the Division of Educational Institutions of the Board of Education of The Methodist Church, will meet at Scarritt College, Nashville,

July 26-28. All indications point to a larger enrollment than in previous years, and to a well-balanced series of platform features and general discussions.

One of the main speakers will be Rollo Walter Brown, author of "Harvard Yard in the Golden Age." Other outstanding speakers will be John Dale Russell, U. S. Office of Education; Ronald Preston, University of Manchester, England, who will be the principal speaker on religion; Averell Broughton, president of the Public Relations Society of America; and John Crosby Brown of Tamblin and Brown Fund-Raising Co. The usual sections will have places on the program and will feature outstanding leaders in their respective areas.

Persons interested in the Institute should write either Dr. H. C. Stuntz, president of Scarritt College, Nashville, or Dr. John O. Gross, head of the Division of Educational Institutions, 810 Broadway, Nashville 2, Tennessee.

\* \* \*

## S. B. Turrentine Dies

Dr. Samuel B. Turrentine, 87, president emeritus of Greensboro College, died recently at his home in Elkin, N. C., after a prolonged illness.

His long career of service to his church and to education included work in the pastorate, teaching in Cartersville Institute in Georgia, and a long tenure as president of Greensboro College. In this last position his greatest contribution was made. He is survived by three sons and a daughter.

\* \* \*

True Christian education should be symmetrical—moral, mental and physical—first moral.—*Dr. James Starbuck.*



# POST SCRIPTS

## ON COLLEGE NEWS AND VIEWS

BROOXIE NELL PENTECOST

(Acting Editor)

Adult education classes, inactive since the war, have resumed at the College of Puget Sound (Tacoma, Wash.) with the addition of a number of varied courses open to interested Tacomans. The general aim of the adult education program, according to Dr. R. Franklin Thompson, is to meet, when possible, the most immediate wishes of prospective night school students, expanding the program by next fall so that a wide variety of choice will be available.

\* \* \*

Classmates of Dr. Arthur S. Flemming, first alumnus to rise to the presidency of Ohio Wesleyan University, (Delaware, Ohio) recently paid tribute to him and presented him with a check for more than \$1,000 to help finance the University's Institute of Practical Politics. The gift was offered by John Pyke, Cleveland lawyer, who represented the class of '27. President Flemming has been placing emphasis on the University's preparation of young men and women for responsible positions in government.

\* \* \*

Millsaps College (Jackson, Miss.) has recently received a \$30,000 gift from the estate of the late Mrs. Josie Millsaps Fitzhugh. Dr. M. L. Smith, president of the college, has announced. Mrs. Fitzhugh was the daughter of the late Major R. W. Millsaps, founder of the college, and was a resident of Memphis, Tennessee. The income from the fund will be used for scholarships, Dr. Smith said.

President J. R. Burgess, Jr. has announced a gift of \$10,000 to the Reinhardt College (Waleska, Georgia) Building Fund by Mrs. Callie H. Freeman, in memory of her son. The building fund is now up to \$155,000 net, and the trustees are seeking an additional \$95,000 needed for their building program and to qualify for a conditional offer of \$250,000 endowment.

\* \* \*

A three-day institute on Northwestern University's (Chicago, Ill.) campus recently brought together some 150 industrial editors of the Chicago area for an exchange of ideas and a short course in new developments in their field. Sponsored jointly by the Medill School of Journalism of Northwestern and the Chicago Industrial Editors Association, the fifth annual institute was devoted exclusively to industrial journalism, and was conducted by prominent industrial speakers and faculty members of the University.

\* \* \*

Hendrix College (Conway, Ark.) fellowship teams and Rev. J. S. Upton, professor of religion, have recently presented a series of Christian vocations clinics in a third of the state's church districts. Christian vocations, including those of the minister, missionary and worker in religious recreation and education were discussed before the young people of each district.

\* \* \*

Among the improvements made, or to be made at Wiley College

(Marshall, Texas) are the effectuation of the Physical Education program in all of its aspects, and the inauguration of Audio-Visual Aid courses in Education. The Physical Education Department is headed by Ross E. Townes, and James E. Bowman is in charge of the Audio-Visual Education work.

\* \* \*

It has been announced by Rev. Lyndon B. Phifer, editor of the *Adult Student*, that a course on minority group will be carried in the February, 1950, issue of the *Adult Student*. The course is being written by Dr. M. LaFayette Harris, president of Philander Smith College, Little Rock, Arkansas.

The course is made up on a four-session basis and is designed especially for use as a learning for life course. Some groups, however, will doubtless want to use the course as regular lesson material in classes that meet at the regular Sunday school hour.

\* \* \*

### Institute of Higher Education Commended

Mr. Conrad E. Kranz, director of public relations for the Wesley Foundation at the University of Illinois, expresses the opinion that it would be desirable for every Wesley Foundation man to attend the Institute of Higher Education which is held annually at Scarritt College in Nashville, Tennessee, during the last week of July.

Mr. Kranz said in a recent letter, that he profited from learning about the mistakes other colleges had made in the production of films. He also said, "The best information came . . . from the discussions participated in by many college public relations directors and others responsible for that phase of the college program . . .

"The evening forums and the

morning sessions," said Mr. Kranz, "were stimulating to me because there speakers outlined the problems of the church college and of education in general. . . . I would recommend the Institute enthusiastically to any Wesley Foundation executive or public relations director who feels the need of better telling of his story to his constituency."

\* \* \*

### College Towns Choice Spots

If you can live near a college, count that an added asset for your life's career. The nearby presence of a humble institution of learning or culture may yield more far-reaching influence than all the lumber, brick, steel and cement which big-city builders can pile together. The college of broad ideals is a part of the community where it is located and deals in inspiration as well as instruction.—*Roger W. Babson.*



Paul G. Dibble



# Our Wonderful Dakota Wesleyan

By PAUL G. DIBBLE

*Pastor, Albany Park Methodist Church, Chicago, Illinois*

*(To be sung to the tune of "When the Roll Is Called Up Yonder I'll Be There")*

Out upon the middle border stands a school atop a hill,  
Alma Mater to a breed of giant men;  
Sons of hers in righteous labors, from Alaska to Brazil,  
Make immortal our Dakota Wesleyan.

Granite of the western mountains from the sinews of her sons;  
Gracious wisdom of her daughters wins her fame;  
While the mantle of the prophets adds dynamic to the ones  
Who the news of peace and brotherhood proclaim.

Tribulations have not stopped thee, O thou school of mighty faith;  
As a lighthouse thou hast sent thy rays afar;  
Like a trumpet call commanding is each word our Master saith:  
Thou hast hitched Dakota's wagon to a star.

Thou, O school, art more than campus, for the spirit of thy seers  
Soars aloft on wings of vision, full of grace;  
South Dakota's eager youth, in search for truth down through the years,  
Meet their risen Lord and Master face to face.

Let our voices shout together in a song of jubilee!  
Let our anthems roll as drums from clan to clan!  
Send our praises o'er the mountains, to the islands of the sea,  
For our wonderful Dakota Wesleyan!

Chorus: Send her praises o'er the mountains  
Send her praises o'er the mountains  
Send her praises o'er the mountains  
Send her praises o'er the mountains  
and the sea.

# Your College Knowledge

**How well do you know your Church's program of higher education?**

1. How many theological seminaries and schools of religion are related to The Methodist Church?
2. Can you name two states having no Methodist institutions of higher learning within their borders?
3. How many Methodist colleges and universities are in your state?
4. Can you name the two Methodist educational institutions nearest you?
5. What is the general type of each?
6. Do these schools have accreditation at the hands of regional accrediting bodies?
7. What are the current enrollments in these schools?
8. What distinguished staff members and noted alumni can you name?
9. How many ministers do you know who attended one of these institutions?
10. What are the features of the campus religious programs?
11. What do we mean by the term "Wesley Foundation"?
12. How many Wesley Foundations are there in the Methodist program of higher education?
13. Can you name the Wesley Foundations that are nearest you?
14. What are some program features by which a typical Wesley Foundation might seek to live up to the movement's slogan, "A church home away from home"?

(Since the correctness of replies to the above questions would, in the main, depend on the reader's place of residence, no attempt has been made to compile answers such as are usually carried in this space. On request the Office of Public Relations of the Division of Educational Institutions, 810 Broadway, Nashville, will be glad to aid any interested person in working out the answers.)